# The Times-Dispatch.

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## The Race Problem.

We commend to the thoughtful attention of our readers a remarkable address which President Eliot, of Harvard, gave a fortnight ago at a meeting in New York in the interest of Hampton Institute. We wish that it may also be widely read in the North. No calmer, fairer or wiser utterance on the race question from the lips of a Northern man has ever fallen under our view than this pronouncement of the foremost citizen of New England. It seems to us the high-water mark of that disposition towards candor and honesty with our Southern people which for some years the best minds of the North have been showing in many ways.

The address is in the main an analysis of Northern and Southern public opinion concerning the negro. The speaker's candor is made conspicuous at the start, for he points out that on one all-important issue Northern and Southern opinion are identical. It is, he declares, a practically unanimous judgment that the two races ought to be kept pure. Admixture in any form "will not be advocated as a policy or method by anybody worthy of consideration." Certain differences of usage may seem to indicate the contrary, but President Eliot clearly explains them as due to the comparative fewness of negroes in the North. Were they more numerous there we should not see them riding in the same cars nor their children attending the same schools with the whites. If on these points there is any real difference of sentiment between the sections, it is this, that "with regard to coming into personal contact with negroes the adverse feeling of Northern whites is stronger than that of Southern whites."

On two points only does President Eliot find that South and North are at odds. Some Southerners seem to be still opposed to the education of negroes, while all Northerners are in favor of it; and Northern people cannot understand why the South regards the negro's active participation in politics as in any way connected with the question of social equality. It is in reference to this last matter that President Eliot makes what seems to us his only serious error. The disfranchisement of negroes was not due chiefly to the feeling that the possession of the ballot tends towards social equality. That is a misapprehension. It was brought about by a number of considerations operating on different classes of our people. Counties nd towns where the negroes were greatly in majority saw in this measure their only permanent security against that sort of misgovernment they had to endure in the time of the carpet-baggers. The white counties, on the other hand, had long resented the power which in legislatures and party conventions the black counties derived from an apportionment based on the notion that the negroes were really exercising their privileges as voters. Honest men everywhere were tired of the methods that had to be employed to keep the control of affairs in the hands of the intelligent. No doubt, mere partisanship may here and there have been a controlling motive. But the fear of social equality had nothing to do with it.

As to education for the negroes, we feel sure that in Virginia, whatever may be the cure in other States, the leaders of public opinion are as heartily in favor of doing what can be done to make the negroes better citizens and to fit them for industrial effectiveness as are men like President Eliot in the North. They also believe in the superiority of the Hampton method to the utterly unpractical and uncandid methods which were for a while attempted by people who would not look at the facts of the negro's situation or take account of his true nature and the limitations of his race. They appreciate the justice of President Eliot's observation that the nation for whose interest the Southern States were impoverished might well consider the extent of its responsibility. They echo in their hearts, with a fervor which even this high-minded gentleman can scarcely feel, his eloquent, final sentence concerning the South's peculiar task in the development of English civilization: "It is a task to be worked at by each successive generation, with the eager energy of men who know that for them the night cometh in which no man can work, but with a patience like that of God, who lives and rules forever."

It is for the whites to do their duty in kindness and righteousness to the weaker and disadvantaged race, and leave the results to God, whose patience is never exhausted, and whose plans never fail.

## The Sunday Observance Law.

Mention has several times been made in our news columns of the fact that certain laborers on a dam which is being built across Dan River, near Danville, have been arrested on the charge of violating the Sunday observance law. Section 3799 of the Code of 1887, provides that "If a person, on the Sabbath day, be found laboring at any trade or calling, or employing his apprentices or servants in labor or other business, except in household or other work of necessity or charity, he shall forfeit $2 for each offense."

The persons accused in the Danville case claim that they were doing a work of necessity, and the Danville Register says that the necessity for any work done on Sunday should settle the question as to whether it was done rightfully or wrongfully. In reply to this, the Danville Methodist agrees with the Register, but says that another question arises here as to who is proper to judge whether or not the work done on Sundays is a necessity under the law. The Methodist thinks that this is a matter for the court to determine, and adds:

"If the Sabbath is being violated by those engaged in work, which the officers or any good citizen can prove is not absolutely necessary to be on that day, we hope the violators will be dealt with in a manner that will put the stamp of disapproval forever upon it in this Christian community."

We do not know anything about the merits of the Danville case, and do not mean to pass judgment upon it, especially as the case will be tested in courts, but it is not improper to remark in this connection that there is a popular misconception concerning the attitude of the government towards Sunday observance. It has been found expedient to observe one day in seven as a day of rest, and so as a matter of public policy, we have made a law requiring all persons to cease from labor on Sunday, except in cases of necessity. But this, in the eyes of the law, is by no means and in no sense a religious observance. In other words, the Virginia statute, which we have quoted, is totally different in sentiment and in intent from the Fourth Commandment. Under the Fourth Commandment we are enjoined to keep the Sabbath day holy, and we are to do no manner of work on that day, because in the eyes of the church Sunday is a holy day. But the State does not recognize Sunday as a holy day, and men are not compelled, under the law, to abstain from work as a religious observance. The State does not undertake to say, and cannot under our Bill of Rights, undertake to say, that a man shall attend upon religious worship on Sunday, or that he shall abstain from worldly amusements. In short, the State does not undertake to enforce the religious law on this subject, but only the civil statute, which provides that men shall cease from labor except in cases of necessity.

## The State Library.

One of the most useful bills passed by the present Legislature is that known as Senate bill No. 73, in relation to the State Library. The Virginia State Library contains one of the richest collections of books in the United States, and it has recently taken on new life. Better arrangements have been made to accommodate visitors, and altogether the library is in first-class condition.

The act under review provides for enlarging the scope of the work of the State Library, so as to make it more useful to the general public. Under section 249 of the act, the library board is authorized to arrange for the exchange of Virginia publications with as many of the States and institutions as possible, with the general government, and with other governments, with societies and others, as it sees fit, placing all exchanges received in the State Library, except that all statute and law books received shall be transferred to the law library. The board is permitted to send to any university, college, public library or societies copies of State publications, and may arrange for loans with the libraries of Congress and other libraries which grant a like privilege to the Virginia State Library. This is a sort of reciprocity, by which there will be an exchange of favors between the Virginia library and libraries elsewhere, so that others may have the use of our books and we have the use of theirs.

But this is not all. It is further provided that the board shall purchase and procure books and other necessary equipment for the establishment of libraries to be known as "traveling libraries." These libraries are to be supplied with books bought for the purpose or donated to the board, and may be loaned for a limited time to any free library in Virginia, or to any community in any county of the State upon request in writing by ten tax-payers of such community, guaranteeing the proper care and safe return of any books so loaned.

In this way people in all parts of Virginia may have the use of books in the State Library to their pleasure and benefit. Both of these schemes are excellent, and the General Assembly should by all means provide whatever additional means may be necessary to put them into full force and effect.

## Who Has Changed?

When Mr. William J. Bryan was recently in Richmond he was approached by representatives of this paper and asked if there was any common ground upon which The Times-Dispatch and Mr. Bryan's paper, the Commoner, could stand. As already stated, Mr. Bryan declared that there could be no agreement between him and The Times-Dispatch; that the party was irrevocably split, and that the cleavage had gone to the bottom.

But it has not been before stated by us that at the outset Mr. Bryan was assured that The Times-Dispatch was as desirous as the Commoner could be of seeing the Democracy triumph in the next presidential election. Mr. Bryan replied that he could not assent to that proposition.

"You must take our word for it," said the representatives of The Times-Dispatch.

"Very good," said Mr. Bryan, "but it all depends on what you mean by Democracy, and what I mean by Democracy."

Quite true. There is a decided difference between Mr. Bryan's view of Democracy and the view of The Times-Dispatch. But the Democratic doctrine which this paper preaches is the same that it has preached from the beginning of its existence. If, in the view of Mr. Bryan, The Times-Dispatch is out of line, it is not because our faith or our doctrine has changed.

## A Black Man's Wit.

We find the following in an exchange:

The late General John B. Gordon and Governor Candler of Georgia, were together in a hotel in Atlanta once when Governor Candler asked the General if he had ever known of a witty darky. "Yes," said the general; "one." When General Robert E. Lee was fighting Grant in the 'last days' an old darky besieged headquarters with requests to see 'the gin'ral.' He was turned away a dozen times. But one day he succeeded in reaching the guard immediately in front of General Lee's tent, and almost got into the tent itself before he was stopped. The altercation which followed was overheard by General Lee, who called out, "Let that man come in!" Then into the tent came the fellow, a rawboned, shambling, gray-headed, gnarled old darky, who scraped the ground with his foot and kept turning his hat around nervously in his hand.

"'Well, where do you belong?' demanded General Lee.

"'I-b'longs to y'r company, gin-ral,' returned the darky.

"'No, you don't,' declared the general, sharply. 'Everybody in my company has been shot. How is it that you haven't been?'

"The darky scratched his head. Then from his twisted mouth came a confidential whisper, 'Well, yo' see, Gin'ral, it's this a-way. I ain't been shot, 'caze when dey's a figh goin' on I always stays with the gin'rals.'"

That does not "sound like" General Robert E. Lee. We doubt if General Gordon has been correctly quoted. If he has been, he has gotten old General Lee mixed up with Fitz Lee.

The story as it has been always told in Virginia is as follows: When Fitz Lee was making his canvass for Governor, and when upon the platform at a public meeting in one of the counties near Lynchburg, he was told that an old colored man wished to come up and shake hands with him. He said, "All right; let him come," and the old darky was soon afterwards brought forward and introduced to him.

Old Uncle Ben, for that was his name, said to Fitz Lee, that he had been in the Confederate army from first to last, with his (Ben's) young master. The general asked him to what command his master belonged. Uncle Ben replied "Longstreet's." The general then suggested to Ben that he had probably seen some hard fighting. Uncle Ben said, yes, he had been in many battles. "And which do you think was the hottest one?" he was asked by Fitz Lee. "Why," responded Uncle Ben, Gettysburg was by long odds the wust I ever seen," and he added, "I tell you the truth, general; at Gettysburg I runned like a dog." "Where did you run to?" inquired Fitz Lee. "I ran to the safest place I could find," said the old fellow. "And where was that?" said his good humored questioner. "I runned to where the generals were," promptly responded the old man.

This ready response—this unintended joke on the generals—brought forth a peal of laughter from Fitz Lee and the crowd of people around him. The story was often repeated as one of the incidents of that campaign. General Fitz Lee, himself, has delighted to tell it and to give Uncle Ben credit for his sagacity in seeking a place of refuge on the field of battle.

## Public Lighting.

It is now proposed that this city shall make provision for lighting the City Hall with electricity, manufactured by a plant of its own, located at the new pump house. Sooner or later, that will be done.

The State also is preparing to make its own electricity with which to light the penitentiary, and provision may be made for another State plant to light the Capitol.

The suggestion has been made, however, that with one electric plant located at the penitentiary, that institution, the Capitol, the Governor's house, the State Library building and the Capitol Square, all might be lighted, and at much less expense than would be necessary if two plants were established and operated.

As yet, this plan has only been suggested. It has not been adopted. We do not know that it will be. But it is pointed out that undoubtedly a central plant, to supply all the State institutions and buildings here, would involve much less expenditure for operation than if two plants were provided.

## The Sighs of Christ.

(Selected for The Times-Dispatch.)

"And they bring unto Him one that was deaf, and had an impediment in his speech; and they beseech Him to put His hand on him. And He took him aside from the multitude, and put His fingers in his ears, and He spit, and touched his tongue; and looking up to Heaven, He sighed, and saith unto Him Eph phetha, that is, be opened. And straightway his ears were opened, and the string of his tongue was loosed and he spoke plain."—St. Mark, xii. 32:34.

Why did the Lord Jesus look up to Heaven? And why did He sigh?

He looked up to Heaven because in all things He looked to God the Father, to that God whom we know is more ready to hear than we to pray, and wont to give more than we either desire or deserve. He looked up to that Father, who is the fountain of all life, of order, of health, of usefulness; who hates all disease, infirmity and death; who wills that none should perish body or soul. Oh! think of God, the perfect the all-loving, merciful Wise Father, and then you will see why Jesus looked up to Heaven.

He even connected the divine with the human; He made even His physical work a spiritual exercise. He also directed His poor patient, who could see, although he could not hear, to look up to Heaven for relief.

The great Moses, who, with all his gifts, had a stammering tongue, is directed to do the same. "Who hath made man's mouth, or who maketh the dumb and deaf, or the seeing, or the blind, Have not I, the Lord?"

Christ took his aside from the multitude, that eager pushing crowd. Generally He wrought His miracles probably before all the people to show that they would stand the strictest scrutiny and inspection. But this He did privately to show that He did not seek His own glory, and to teach us in all things to avoid everything that savours ostentation.

Learn of Christ to be humble, and to do good where the mortal eye can see, and the Father which seeth in secret shall reward thee openly, and you will see, too, why Jesus sighed. He sighed because He was one with the Father; because He had the mind of God.

Because God made the world, at first very good: and behold! by man's sin it had become very bad.

And further it may be He sighed, because of His pity. Here was but one, of the many, many thousands thus affected, who alone sought His keep. His infirmity was great; for whether he had been born deaf or dumb, or had become so, or whether he could only speak with difficulty. In any case in his condition he had not the satisfaction either of hearing other people talk, or of telling his own mind.

"He sighed," because of the many temptations to which the poor man would soon be exposed and the sins he would be in danger of committing; those sins of speech and hearing, from which, heretofore, he had been free. He had better remained dumb, unless he had grace to "keep his mouth with a bridle."

"He sighed" because there was sickness in a world, where there should be only health, and sorrow where there ought to be nothing but happiness. He sighed because man had brought this sickness and sorrow on himself by sin; for, remember, man alone is subject to disease.

The wild animal in the wood, who feed upon the trees, seldom, if ever, know what sickness is; seldom, if ever, are stunted or deformed. They live according to their nature, healthy, and die in a good old age. While man!—why should I talk of what man is, or how far he has fallen from what God, the Father, meant him to be, when at this very moment there are thousands standing ready to kill each other in this horrid war? And even in our own favored land, we find at every turn prisons and reformatories, asylums, hospitals for all kinds of frightful diseases, sickness, weakness and death! All around!

Let these buildings be a sign to you how low man has fallen, and what cause Jesus had to sigh, and still has to sigh, over the untold miseries of this poor world.

That which was true of Him then is, thank God, true of Him to-day. For He is the same yesterday, to-day and forever! He is still sighing over every sin, every sorrow, every cruelty, every injustice, over all things great and small, which go wrong throughout the whole world, saying forever, "Father, forgive them!"

Ask thyself, Am I like Christ? Canst thou do any good work in this world without sighing? Without tender sympathy? Without having thy very heart pierced with sorrow for human sin and pain? Canst thou work without looking upward for help and blessing? Pray, then, "Make me by Thy transforming grace, O Saviour, daily more like Thee."





# PROBLEMS OF THE NEGRO ANALYZED BY PRESIDENT ELIOT

Following is an address delivered by President Charles W. Eliot of Harvard, in New York, February 12, 1904, at a meeting in the interest of the Hampton Normal Institute. Mr. Eliot said:

There is no larger or graver problem before civilized men at this moment than the prompt formation of a sound public opinion about the right treatment of backward races; and Hampton possesses the key-words of that great problem—education and productive labor. The support of Hampton Institute depends directly on public opinion concerning it among intelligent and public-spirited people, North and South. Let these people remain convinced that Hampton not only has been, but is and will be, an effective instrument for uplifting the two backward races it serves, and let this conviction be as firmly and broadly planted in the Southern mind as in the Northern, and the vigorous life of the institute is assured. I therefore ask your attention to some of the resemblances and some of the differences between opinion at the North and opinion at the South concerning the negro.

In the first place, Northern opinion and Southern opinion are identical with regard to keeping the two races pure—that is, without admixture of one with the other. The Northern whites hold this opinion quite as firmly as the Southern whites; and, inasmuch as the negroes hold the same view, this supposed danger of mutual racial impairment ought not to have much influence on practical measures. Admixture of the two races, so far as it proceeds, will be, as it has been, chiefly the result of sexual vice on the part of white men; it will not be a widespread evil; and it will not be advocated as a policy or method by anybody worthy of consideration. It should be borne in on the mind of the Southern whites that their Northern brethren are entirely at one with them in this matter, in spite of certain obvious differences of behavior toward the negro at the North and at the South.

WHERE NUMBERS COUNT.

Let us next consider some of these differences of practical behavior. At the North it is common for negro children to go to the public schools with white children; while at the South negro children are not admitted to white schools. This practice at the North may be justly described as socially insignificant; because the number of negro children is in most places very small in proportion to the number of white children. In Northern towns where negro children are proportionally numerous, there is just the same tendency and desire to separate them from the whites that there is in the South. This separation may be effected by public regulations; but if not, it will be effected by white parents procuring the transfer of their children to schools where negroes are few. The differences of practice in this matter at the North and at the South are the result of the different proportion of negroes to the white population in the two sections. Thus, in the high schools and colleges of the North the proportion of negroes is always extremely small, so small that it may be neglected as a social influence. Put the prosperous Northern whites into the Southern States, in immediate contact with millions of negroes, and they would promptly establish separate schools for the colored population, whatever the necessary cost. Transfer the Southern whites to the North, where the negroes form but an insignificant fraction of the population, and in a generation or two they would not care whether there were a few negro children in the public schools or not, and would therefore avoid the expense of providing separate schools for the few colored children.

With regard to coming into personal contact with negroes, the adverse feeling of the Northern whites is stronger than that of the Southern whites, who are accustomed to such contacts; but, on account of the fewness of the negroes at the North, no separate provision is made for them in public conveyances and other places of public resort. It would be inconvenient and wasteful to provide separate conveyances; and, moreover, race is not the real determining consideration in regard to agreeableness of contact in a public conveyance or other public resort. Any clean and tidy person, of whatever race, is more welcome than any dirty person, be he white, black or yellow. Here, again, the proportion of the negro to the white population is a dominant consideration. On the whole there is no essential difference between the feelings of the Northern whites and the Southern whites on this subject; but the uneducated Northern whites are less tolerant of the negro than the Southern whites. More trades and occupations are actually open to negroes in the Southern States than in the Northern.

POLITICAL AND SOCIAL EQUALITY, NORTH AND SOUTH.

I come next to a real difference between northern opinion and southern opinion—a difference the roots of which are rather hard to trace. At the North, nobody connects political equality—that is, the possession of the ballot and eligibility to public office—with social equality—that is, free social intercourse on equal terms in the people's homes. At the South, the white population seems to think unanimously that there is a close connection between the two questions following—shall a negro vote or be a letter-carrier? and shall he sit with a white man at dinner or marry a white man's sister? At the North, these two questions seem to have nothing whatever to do with each other. For generations the entire male population of suitable age has possessed the ballot; but the possession of the ballot has never had anything to do with the social status of the individual voter. In the northern cities, which generally contain a great variety of white nationalities, the social divisions are numerous and deep; and the mere practice of political equality gives no means whatever of passing from one social set to another supposed to be higher. The social sets are determined by like education, parity of income, and similarity of occupation, and not at all by the equality of every citizen before the law. Many an old New England village, and many a huge tenement house in a great city at the North illustrate the sharpness and fixity of social distinctions much more strongly than the newest fashionable quarter. The male villages call each other John and Bill when they meet on the road or at town meeting; but their families hold themselves apart. In the tenement house, families will live for years on the same staircase, and yet never exchange so much as a nod. In democratic society, it is only birds of a feather that flock together; and true social mobility in a democracy is not preserved by the ballot or by any theory of the equality of all men before the law, but by public education and by the precious freedom which enables the men and women who possess remarkable natural gifts of any sort to develop and utilize gifts. This democratic mobility is an application of the general principle that human beings of the same sort, possessing the same desires, and governed by the same motives, will seek each other out and associate in the pursuit of common objects, whether at work or at play. At the North, then, people do not in the least connect political equality with social equality or intercouse. In this respect, the northern people closely resemble the English and the nations of continental Europe that have introduced the ballot into their political structures. No European has ever associated the possession of the ballot with social equality. An Englishman would find such an idea utterly unintelligible. During the nineteenth century there have been successive extensions of the suffrage in England, but these extensions have not affected in the least the social classification of the English people. To the northern mind there is something positively comical in the notion that a letter-carrier, or a fourth-class postmaster or an alderman, changes his social status or his social prospects when he attains to his office. At the North, this man remains in the social position to which his education, business, training, and social faculties entitle him. His fellow-citizens may form a new opinion about him from the way he does his work, and from his bearing and manners; but if his social status is altered in any way, it will be because his personal qualities give him a lift or a drop, and not because he holds an office by election o rappointment. At the South, on the other hand, the possession of the ballot before the Civil War distinguished the poor white from the black slave; and to hold public office was a highly valued mark of distinction among whites. Hence, the southern whites are now convinced that possession of the ballot and eligibility to public office, however humble, tend towards social equality between two races which ought not to be mixed; while nothing in the long experience of freedom among the northern whites has ever suggested to them that there is any connection between social intercourse and political equality. The southern white sees a race danger in eating at the same table with a negro; he sees in being either the host or the guest of a negro an act of race infidelity. The northern white sees nothing of the kind. The race danger does not enter into his thoughts at all; he does not believe there is any such danger. To be the host or guest of a negro, a Mexican, or a Japanese, would be for him simply a matter of present pleasure, convenience, or courtesy. It would never occur to him that such an act could possibly harm his own race. His pride of race does not permit him to entertain such an idea. This is a significant difference between northern whites. Their sentiment on this subject are really unlike—so unlike that they do not understand each other. Yet their fundamental belief that the two races ought to live socially apart is precisely the same. The southern sentiment on this subject ought to be provisionally respected as a social fact; although the northern white's race feeling seems to be really much more robust than that of the southern white's. The than that of the southern white's. The northerner's is simply impregnable, like the self-respect of a gentleman. If the self-respect of a gentleman. If the southerner when in the north could conform to northern practice, and the northerner when in the South, to southern practice, each without losing caste at home, an amiable modus vivendi would be secured.

PUBLIC EDUCATION.

Again, the Northern whites and the Southern do not entirely agree with regard to public education. Northern opinion is unanimous in favor of giving the whole Southern population, white and black alike, good opportunities for education in every grade, though in separation in every grade, though in separation in establishments. It seems to the Northern whites that, if the Southern negroes are to constitute a separate community, separate, that is, with regard to church, school, and all social life that separate community will need not only industrious laborers and operatives, active clerks, and good mechanical but also teachers preachers, lawyers, physicians, engineers and, indeed, professional men of all sorts; and, therefore, that all grades of education should be made accessible to negro children and youth. On this subject three different opinions may be discerned among Southern whites. Some Southern whites, educated and uneducated, think that any education is an injury to the negro race, and that the negro should continue to multiply in the Southern States with access only to the lowest forms of labor, for which, they maintain, as Plato did, that no education is necessary. Another section of the Southern whites holds that negro children should be educated, but only for manual occupations, that is, for farm work, household work, and work in the fundamental trades, such as the carpenter's, mason's and blacksmith's. This section approves of manual training and trade schools, but takes no interest in the higher education of the negro. Still a third section of the Southern whites recognizes the obvious fact that a separate negro community must be provided with negro professional men of good quality, else neither the physical nor the moral welfare of the negro population will be thoroughly provided for. At the North, the higher education of the few young negroes who will reach that grade can be provided in the colleges and professional schools maintained for white youth, and is successfully given at this moment to a few negro youth. In the Southern States, the higher education must be given in separate institutions, if at all. The Northern people hardly realize how heavy the educational burden on the Southern States really is; because at the North they are under no necessity of providing separate institutions of all grades for negroes in addition to those provided for the whites. The pecuniary burden of this separate provision on the relatively poor Southern State is enormous; it is heavy in the elementary schools, but in the higher grades of education it is heavier still in proportion to the numbers to be educated. The provision of a higher education for negroes is the logical consequence of the proposition that the white and black races should both be kept pure; and as I have said, this proposition is accepted both at the North and at the South. The alternative view that the negro needs no education, or is harmed by it, or that the race should only be offered the lower grades of education, is thoroughly inconsistent with the proposition that the two races should be kept unmixed. Democratic society cannot possibly contemplate the permanent presence of millions of a race, but recently delivered from slavery, breeding fast, and left in ignorance, or even without guidance and incentives to intellectual and spiritual life. Such a suggestion flies in the face of all democratic thought about public justice, liberty, and even safety.

AN IGNORANT ELECTORATE.

The Northern whites have precisely the same dread of an ignorant and corruptive suffrage that the Southern whites feel; for they have suffered and are now suffering from it. Millions of immigrants, who have had no practice in civil or religious liberty, have invaded the North; and negro suffrage there has often proved not only unintelligent, but mercenary. Their remedy, however, for an ignorant suffrage is to abolish ignorance by patient, generous work on the children. As an aid in this long campaign they value an educational qualification for the suffrage. Moreover, the Northern people are having at home abundant illustration of the way crimes increase when portions of the population have emancipated themselves from accustomed restraints, but have not yet been provided with any new effective restraints either from within or from without. In this respect they are prepared to sympathize warmly with their Southern brethren whose situation is even more difficult than their own. Both parts of the country are feeling acutely the same need—the need of a stronger arm for the law, of a permanent, large, and pervasive police force, organized in military fashion and provided with all the best means for instantaneous communication between stations. The presence of a competent public force would tend to prevent those sudden gregarious panics which cause lawless barbarities.

In respect to the value of that peculiar form of education which Hampton Institute has so admirably illustrated—education through manual training and labor at trades and crafts—there is a striking agreement between Northern and Southern opinion. One of the most remarkable changes in public education in the Northern States during the past fifteen years has been the rapid introduction of just these features into urban school systems.

DUTY OF THE NATIONAL GOVERNMENT.

The Northern writes are beginning to sympathize strongly with their Southern brethren in respect to the peculiar burden which the action of the National Government in liberating the negroes has imposed on them. They see that the educational problem at the South is much more difficult than it is at the North, and calls for much greater public expenditures. They also perceive that the Southern States are less able than the Northern States to endure public expenditure for education. In spite of their ingrained preference for local control of education, and for local government in general—a preference which has preserved far too long ward government for schools in cities and district government in country towns—they are beginning to feel that the peculiar burden upon the Southern States, caused by the separation between the black and the white races in the institutions of education, should be borne in part by the National Government. They would like to see devised constitutional means of bringing exceptional aid from the national treasury to the former States which have this exceptional burden to bear. They would like to see the negro schools of the South kept eight months of the year instead of four, at the expense of the nation. They would like to see separate negro colleges for agriculture and the mechanic arts provided throughout the South by the National Government. They would like to see the Southern universities enabled to maintain separate professional schools for colored men. They would like to see a way found for the National Government to spend as much money on solving the Southern negro problem as it has been spending for six years past on the Philippine problem. In short, they would like to see the National Government recognize its responsibility for many of the physical and moral difficulties which beset civilization in the Southern States, and come to the aid of all the civilizing forces in those States. They know that efficient help could only be given through existing local agencies; and the only help they would wish the government to give is help to meet the peculiar burdens those agencies now have to bear because of the expedient social separation between the two races which are to occupy together the fair Southern country. It was in the supreme interest of the whole nation that the Southern States were impoverished forty years ago by a four-years' blockade and the destruction of their whole industrial system. It is fair that the nation should help to rebuild Southern prosperity in the very best way, namely, through education.

Finally, let us all remember that the task of making competent freemen out of slaves is not the work of a day or a decade, but of many generations. How many Anglo-Saxon generations have gone to dust on the long road from serfdom to freedom! It is a task to be worked at by each successive generation, with the eager energy of men who know that for them the night cometh in which no man can work, but with a patience like that of God who lives and rules forever.

In the recent primary election in Louisiana neither candidate for treasurer received a majority of the votes cast, and, therefore, under the plan provided in that State, no nomination was made. It was thought that a second primary would be indispensable to settle the contest, but the two candidates for that office have now agreed to allow the Democratic State Committee to choose between them. Thus what threatened to be a difficult problem will be easily solved. It devolves upon the State Committee also to prepare a platform for the party in the State in the present campaign.

Noah Raby, who died recently in New Brunswick, N. J., at the ripe old age of 132, was without much doubt the oldest man and perhaps the oldest person in the country. Raby's age seems fairly well authenticated.—New York World.

We don't know so much about that. So far as we have seen, there is no record evidence of his prodigiously great age. Centenarians are not unknown, but they are rare; but when it comes to claiming that a man has reached 132 years, why that must "give us pause."

There is a lively discussion going on in Maryland as to whether its ancient State House shall be remodeled, enlarged and fire-proofed. Many people are indignant at the suggestion that that venerable edifice shall be changed in any respect. All the same, something must be done to preserve it, else it may burn down or fall down. It is estimated that the sum of $285,000 is needed to make changes and improvements that are desirable.

Vermont was once a Prohibition State, but is now under a high-license local-option law. In the last election held there the anti-saloon men made great gains. The counties and cities of the State are now about "half and half."